

THE MUSLIM SUNRISE

A Magazine devoted to the cause of Islam

JULY 1976

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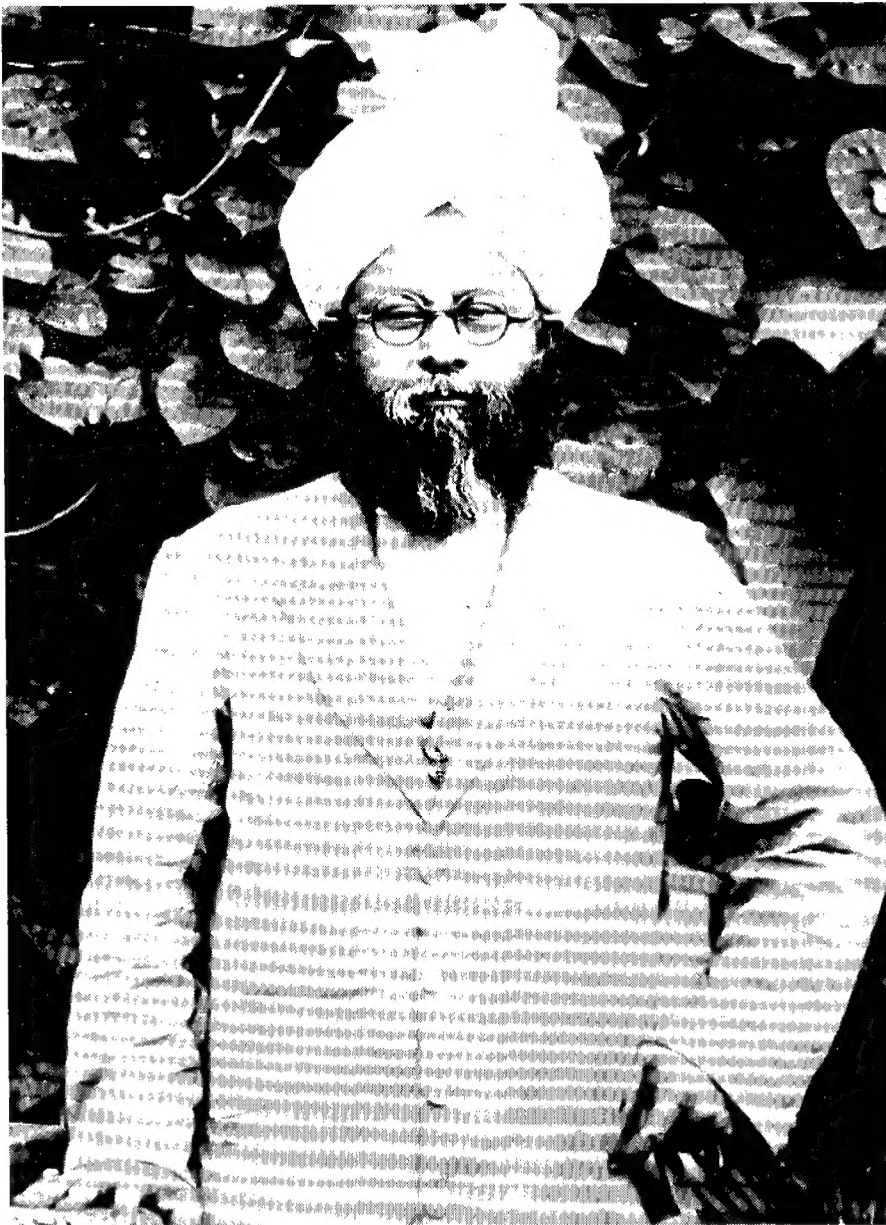
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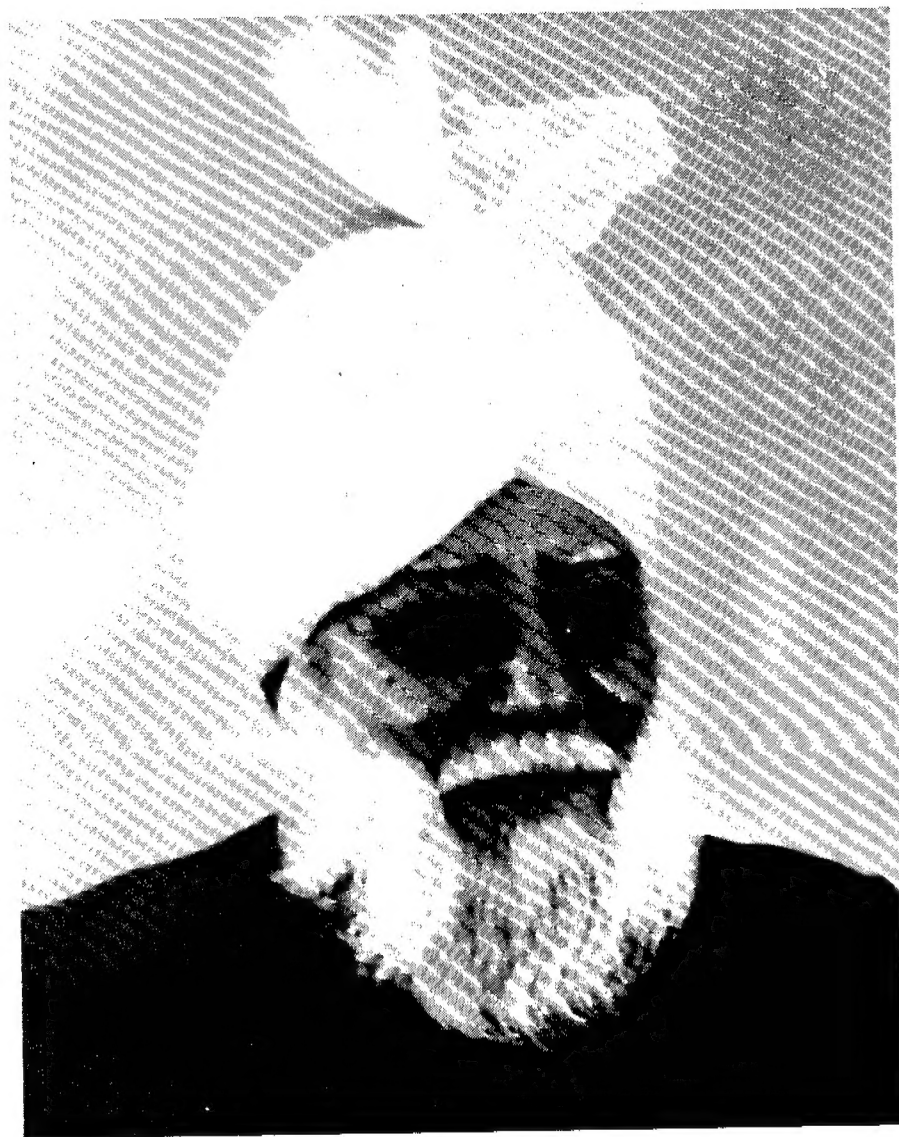
**HAZRAT MIRZA GHULAM AHMAD
THE PROMISED MESSIAH AND MAHDI (1835 - 1908)
THE HOLY FOUNDER OF THE AHMADIYYA MOVEMENT IN ISLAM**



**HAZRAT MAULVI NOOR-UD-DIN
KHALIFATUL MASIH I**



**HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD
KHALIFATUL MASIH II**



**HAZRAT HAFIZ MIRZA NASIR AHMAD
KHALIFATUL MASIH III
THE PRESENT HEAD OF THE AHMADIYYA MOVEMENT IN ISLAM**

HEARTIEST WELCOME

Hazrat Hafiz Mirza Nasir Ahmad, Head of the Ahmadiyya Movement in Islam graces this soil by his holy presence and brings to the people of this country in their bicentennial year, an answer to their many problems through the message of Islam, the religion of universal peace and brotherhood, equality, non-violence and safety.

Born in 1909, Hazrat Mirza Nasir Ahmad, spiritual leader of over ten million strong Ahmadiyyas committed the entire text of the Holy Quran to memory in his childhood. He received his Bachelor's degree and the terminal degree of honors in Arabic from the Panjab University. He pursued his post graduate studies at the Balliol College at Oxford University from which he holds a Master's degree.

Before his election in 1965 as Caliph, the third successor of Hazrat Ahmad, he served the Movement in several eminent positions of responsibility, including principalship of the central educational institution for over two decades.

Since 1965 Ahmadiyya Movement has made spectacular strides under his dynamic leadership. As the world leader of his community he has traveled extensively in various parts of Europe and Africa. In 1970 during his tour of West African Ahmadiyya Missions, he was received by the Heads of States of Nigeria, Liberia, Ghana, Sierra Leone and Gambia and was accorded befitting reception in the countries he visited.

The current is his first visit to the United States of America and Canada.

With immense pleasure and deep humility do we accord our heartiest welcome to our revered leader. Ahmadi brothers and sisters across America will thank Allah for giving them this greatest chance of their life to see Hazrat Khalifatul Massiah III in person and to feel for themselves the love and warmth of his personality.

We wish Huzur a very pleasant stay in North America and reaffirm that we will be at the first front at his call for service to the cause of Islam.

— ED.



نَحْمَدُكَ يَا مُصَوِّرَ الْكَوْنِ

IN THE NAME OF ALLAH
THE GRACIOUS, THE MERCIFUL

BICENTENNIAL CELEBRATIONS

The month of July this year will witness the jubilant Bicentennial celebrations, recapitulating the spirit of American freedom. The American nation tasted the fruits of liberty only two hundred years ago and has emerged today as the strongest and the richest nation of the world. This country has always had tremendous possibilities, from its richness in national resources and technology. The declaration made by the founders of this country that . . . "all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness", is the corner-stone of its present-day position.

As Muslim men and women, we are dedicated to these very principles of brotherhood and unity of all mankind. America is one of the few places in the world where one can practice one's religion without persecution. We as religious people are allowed to meet and speak freely about what we believe. The right to print our views and distribute them are the rights that belong to all people. Freedom of religion, speech and press are the highly commendable features of the American 'Declaration of Independence.' We heartily support the principles upon which this country was founded and join in their celebrations. We believe that the American progress has mainly been due to the implementation of these principles. The study of forthcoming pages would show that Islam is not a national or racial religion. It proclaims universal society free of oppression and injustice. . . . and blooming with the freedom of conscience, peace and equality.

It is gratifying to note that the American Bicentennial coincides with half a century of Islam in America. Within this short period, when Islam was first introduced in America by the Ahmadiyya Missionaries it has gained firm roots and more than twenty six Jamaats (chapters) have been established which are fully operative. These Jamaats zealously partake in the Community activities and have set an example of Islamic spiritual evolution in the United States. The Ahmadiyya contribution to the moral uplift of the American society can be judged from the fact that not even a single member of the Community in America is a drug addict, sexually delinquent, criminal, or otherwise morally erratic. It is a blessing of the Islamic way of life that the Ahmadiyya Community displays a zero criminal rate!

We earnestly hope that as America is awakening to the great spirit of '76, there would usher a new era of Islamic progress and the flourishing of Ahmadiyyat in the United States, which alone can guarantee America's onward march to strength prosperity and spiritual integrity.

HAZRAT KHALIFATUL MASIH III

Glimpses into some of his accomplishments

(Munawar Ahmad Anees, M. Sc., Indiana University, USA)

Hazrat Khalifatul Masih III, has, by the grace of Allah, very ably and inspiringly guided the world-wide, over ten million strong Ahmadiyya Community since 1965. Led by divine light, he has untiringly worked as an ardent servant of Islam, and so many of the revelations of the Promised Messiah have come true as his message of true Islam is inculcating the true Islamic spirit in people of all nations. Thank Allah that the world is awakening to a new order that spells peace and brotherhood and total obedience to Allah.

With the blessings from Allah, and through the great sacrifices of the Ahmadiyya Community, the last decade is a glorious chapter of the accredited accomplishments of Khilafat. Allah allowed it to be a period of great Islamic preachings and we are happy, that by His grace, the most humble efforts of the Ahmadiyya Community brought fruition to what Khalifatul Masih III envisaged for greater spread of Islam in the world.

Hazrat Khalifatul Masih III paid equal attention at home and abroad to the spread of message of true Islam. "Waqf e Aarzi" and "Taleem ul Quran" instituted with a great wisdom for increasing Quranic literacy and preaching the Islamic ways of life, have yielded the most satisfactory results. During his tour of the West African countries, Hazrat Khalifatul Masih III founded the Nusrat Jahan Reserve Fund. Alhamdulillah that it has opened new vistas of material and spiritual welfare for African masses through its chain of mosques, educational institutions and hospitals. Numerous educational and medical services are currently operative, with a provision for future expansion. Nusrat Jahan is yet another proof that true Islam is the only refuge for today's ailing human civilization. To voice the name of Allah, Hazrat Sahib has also proposed that a high-powered transmitter be erected in Africa. He, however, did not forget Europe. Alhamdulillah that last year he laid the foundation stone of the first-ever mosque in Scandanavia.

The Ahmadiyya Centenary Fund was established by Hazrat Khalifatul Masih III to give considerable enhancement to the selfless services of the Ahmadiyya Community towards universal awareness of Islamic teachings. Mass printing and the distribution of the Holy Quran in many Languages of the world is a major feature. A printing press equipped with modern facilities has already been completed at Rabwah and would be charged with carrying out the bulk of the required printings. The Fund has been established with the belief that the joy and happiness of the Ahmadiyya Centenary Celebrations can come true only if an ever-greater number of people in the world are provided with an opportunity to know and follow the true Islam.

The Fazl e Omar Foundation, established in the memory of Hazrat Khalifatul Masih II (may Allah be pleased with him) has proved to be a great source of intellectual inspiration for the Community. The foundation annually awards handsome prizes for critical and scholarly works related to the history and philosophy of Islam. These works are subsequently published by the Foundation.

Khalifatul Masih III is fully cognizant that pursuit of higher education and research in the various disciplines should be one of the objectives of Ahmadi. To reward the academically exceptional persons and to help fulfil their goals he announced last year a full scheme of educational scholarships tenable at institutions of higher learning in the world. Two scholarships have been set aside for non-Ahmadi students!

In the year 1974, the Ahmadiyya Community in Pakistan sustained great financial and life losses when a minor incident at Rabwah Railway Station sparked a country-wide anti-Ahmadiyya agitation. Alhamdulillah that the consolation of Hazrat Khalifatul Masih III gave our brothers and sisters an iron will to stand firm in the face of that crisis. By the grace of Allah, the evil designs of self-styled guards of Islam have been unsuccessful and Allah has bestowed the Ahmadiyya Community with even greater financial and numeric stature. This is what He promised to the Promised Messiah that the Ahmadiyya Community is divinely bound to flourish to the corners of the earth, whatever may happen! It is timely to quote that the Jalsa Salana of the year 1975 witnessed the greatest number of Ahmadi participants from foreign countries, particularly from America.

We pray to Allah that He may bless the mankind to follow the great spiritual wisdom of Hazrat Khalifatul Masih III so that a world of peace and harmony may appear to the relief of crisis-ridden masses. Amen.

A Dynamic Personality **(By Dr. N. A. Mubbashar)**

Hazrat Khalifatul Masih III, Mirza Nasir Ahmad possesses a great personality. We will be presenting here his holy image as a proof of the truth of Ahmadiyyat. We invite anyone to study the various aspects of his life and see for himself the truth of this divinely-blessed person. We are confident that he will be impressed by his spiritual and worldly knowledge. He lives a simple life, unaffected by any complexity. His heart is full of love and sympathy for fellow human beings. He has great love for his friends, prays for one and all, even for the betterment of his enemies.

When Hazoor gives an advice to children and young people, he seems to have the qualities of Hazrat Luqman. When addressing learned people, he seems to have the wisdom of Suleiman (Soloman). When he advises the Jamaat during adverse periods, he seems to possess the patience of Ayub. He has all these qualities because he follows the teachings and footsteps of Hazrat Muhammad (SAW) who is Khatam un Nabiyyin and had the qualities of all the prophets.

Hazoor has repeatedly said in his speeches that we are not enemies of anybody. We pray for the betterment of everyone. We try to avoid evil and dirty traditions and try to reform ourselves. This does not mean enmity with someone.

Hazoor hates to exploit the bad habits or deeds of others. Everyone is impressed by meeting with him. He is absolutely free of any prejudice. He tries to lift up the fallen and fulfills the need of the needy. He hates indolence. He believes that everyone should take advantage of the good qualities and talent bestowed upon him by God.

Hazoor's speech is so very effective and pronounced that when he said in Copenhagen that according to Islamic teachings, Mosques are for those believing in one God and everyone with such a belief could pray in a Mosque, hundreds of Catholics joined him in prayers.

The Jamaat has shown phenomenal progress during the last 10 years under his leadership. There have been lots of changes in our beloved country Pakistan, as well as outside. In spite of that the Jamaat has grown stronger under his spiritual leadership. A part of Pakistan was separated and became independent but the Ahmadis living in Bangla Desh are as obedient to Khilafat as they were before. Unaffected by political upheavals or other material crisis, our world-wide Jamaat, have upheld the cause of Ahmadiyyat and their loyalty to Khilafat.

In spite of economic crisis all over the world, God has been fulfilling the promise which He had made to Hazoor in the beginning of his Khilafat. The Jamaat has heartily responded to his voice and placed millions of rupees at his disposal for the propagation of Islam. When he visited the Jamaats in Africa in 1970, he thought we had to spend about sixty thousand pounds (British) to open schools and health centers in some areas. He was confident of the help God would give, so he promised the Jamaats that they would have 16 schools and 16 health centers within 6 years.

He mentioned about this need to Jamaats in relatively richer countries of the world. It seemed that the Angels had already prepared the hearts of people to accomplish this task. Contributions came pouring in. Doctors and teachers volunteered and instead of 6 years within 2½ years the promise he had made to African countries was fulfilled. In that the Jamaat had made a great sacrifice earlier when more than 5 million rupees were collected under the Fazle-Omar Foundation scheme. This was repeated and the Nusrat Jahan scheme was blessed with success.

In the 1973 annual gathering he declared that the second century of the establishment of the Jamaat starting after 16 years, would be the period of success and domination of Islam. He appealed to the Jamaat for 25 million rupees. In such a short period the Jamaat had pledged 10 million rupees and by the grace of Allah, it is hoped that the actual payments will exceed the pledged amount.

Hazoor visited various European countries besides Africa and prepared a scheme for the preaching of Islam. Initially he had gone to inaugurate the mosque in Copenhagen. This was followed by laying the foundation stone of the Mosque in Gotenberg, Sweden which will be completed in a few months. Mosques will also be built in Norway, Italy, Spain and some other parts of Europe. A printing press has been established to print the translations of the Holy Quran in various languages. There is a plan to establish a broadcasting station for the propagation of the teachings of Islam.

Hazoor has a unique personality which consists of great personal qualities, Divine knowledge and heavenly assistance. Lucky is the country where he lives and lucky are the people who follow him. Let us pray, that he steps on the important part of the Western World - America - which has so long been deprived of his footsteps and the time for the rising of the sun of Islam in the West approaches nearer!

(Based on the May '76 issue of the 'Tehrik -e -Jadid' journal,
Rabwah, Pakistan)

BLESSINGS OF KHILAFAT

(M. S. Shahid, Missionary in charge, U.S.A.)

Study of the Holy Quran reveals that the object of a Prophet's advent is not merely to deliver His divine message to mankind, rather the main purpose is to bring about a mighty change and a revolution in the world to lay the foundation of a new heaven and earth by putting mankind on the road to righteousness.

It is a custom of Allah Almighty that He causes the Prophet to accomplish only the "sowing of seed". Then He perfects the Prophet's mission by putting up, after his death, competent men as his successors, who continue his mission. These successors are called "Khalifas" in Islamic terminology, and the office of Khalifa is known as "Khilafat". Since ancient times, every prophet had been succeeded by Khalifas. For example, Moses had Joshus; Jesus had Peter; and our Holy Prophet Muhammad (may peace and blessings of Allah be upon him) had Hazrat Abu Bakr, Hazrat Umar, Hazrat Osman, and Hazrat Ali as his Khalifas.

After the death of the Promised Messiah, this ancient Divine custom was to be inevitably fulfilled. Accordingly, the Ahmadiyya Movement in Islam has been blessed with the institution of Khilafat. Referring to this fact and the blessings of the institution of Khilafat after him the Promised Messiah said:

"It has always been the way of God for doing things, a way He has followed ever since the day He created this world that He comes to the help of His Apostles and Messengers and makes them dominant as He has said in the Holy Quran:

"Allah has set it down to stand forever that He and His Apostles should prevail". The dominance in this context means the desire and aim of the prophets being the full establishment of the truth of God to an extent that no one would be in a position to resist its force. By means of powerful signs Allah manifests the truth of their claims, and sows the seed of righteousness at their hands. But He does not fully complete this mission at their hands, causing them to die, and at a time which bears a color of failure, and gives to the opponents a chance to heap ridicule on them. When these opponents have had their laugh, however, He shows another manifestation of His powerful hand, creating a set of circumstances which work for the full attainment of these aims which earlier were only partially achieved. In short, He shows two manifestations of His power; firstly at the hands of His apostles; secondly at a time following the death of the Apostle when obstacles spring up and the enemies gain force, beginning to feel that the mission of the prophet had been fatally injured; that the community of his followers had been destroyed and when even members of the new movement fall into doubt in regard to their future, and begin to despair as if their backs had been broken; many unfortunate among them going so far as to turn their back upon the movement. Then Allah once more shows a powerful manifestation of His hand and enables the community to stand firmly on its feet. Thus whoever perseveres unto the last, witnesses this miracle." (Will)

Islam teaches us that Khilafat is by no means hereditary. On the other hand it is a sacred trust. Khalifa is appointed by God through the election by the faithfuls. This high office is given to the most competent person by Allah. Although Khalifa's election goes through the vote of the people, yet the whole affair is supervised by God Himself from the heaven. God guides the hearts of the people to the choice of the most competent person. Thus the vote of the people coincides with His will and pleasure. We should, therefore, always keep in mind that it is God who appoints the Khalifas. In the Holy Quran God says;

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear; They will worship Me, and they will not associate anything with Me. Then who so disbelieve after that, they will be the rebellious."
(24:56)

This verse indicates that through the blessings of Khilafat the religion is established firmly, and the believers enjoy the peace of mind after the terrible shock of the death of their prophet. They are given to stand firm amidst the hardships and persecutions and worship God without any fear and they carry on their religious duties without being discouraged. This prophecy of the Holy Quran was literally fulfilled by the institution of Khilafat after the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) when Hazrat Abu Bakr was elected his first Successor and then he was succeeded by Hazrat Umar, Hazrat Osman and Hazrat Ali (God be pleased with them). As long as Muslims held the rope of Khilafat in their hands the victory was on their side and their dominions stretched from Spain in Europe to India and China in Asia. But as soon as they turned their backs upon the Khilafat they started declining and eventually lost their whole power.

In the fitness of time God sent the Promised Messiah in this age and after his demise, once again fulfilling His promise, blessed his followers with the institution of Khilafat. Hazrat Ahmad the Promised Messiah and Mahdi passed away on May 26, 1908 and the next day May 27, 1908 Hazrat Alhaj Maulvi Nur-u-Din was unanimously elected his first Successor who maintained the unity of the Jamaat. After his death in 1914 a terrible time came to the Ahmadiyya Movement in Islam, when a group of selfish and apparently influential men in the Community made a plan to say goodbye to this blessed institution. God again held the hand of the Jamaat and made them to unite on the hands of a young person of only 25 years — our beloved Imam, Khalifatul Masih II, Hazrat, Mirza Bashir-ud-Din Mahmud Ahmad. The enemies were not ready to give their destiny in the hands of that young person. But they did not know that it was not the men who elected him, but it was God who invested the garb of Khilafat on him. His coming even into this world was mentioned in the revelation from Allah as the coming of Allah Himself. Through his spirit the nations were going to be blessed and he was going to be

the source of deliverance for captives and down troddens, as he was in beauty and grace like unto the Promised Messiah.

Who can deny the fact that nations were actually blessed by him and it was through this blessed Khilafat that Ahmadiyyat spread far and wide in the entire world. Each and every Ahmadi in the United States and other parts of the world is a living sign of the blessings of Khilafat and a witness to the truth of the Khilafat of the Ahmadiyya Movement in Islam.

A Khalifa is a spiritual and divine leader for the believers because God takes upon Himself the appointment or election of Khalifa. He is a life devotee for the service of the faith and is true, sincere and a selfless Godly guide for the Muslims. He is the representative of God Almighty and the means of establishing a true relation with God.

When Hazrat Khalifatul Masih II (may God be pleased with him) passed away in November 1965, the whole community was shaken again. Their hearts trembled and they were becoming mad with grief and sorrow because their most beloved and august master left them weeping and wailing after serving the cause of Islam and Ahmadiyyat for 52 years. At that time every Ahmadi was busy in offering supplications to their Heavenly Lord to unite them on the hands of a right and fit person who could lead them to success and prosperity. God heard their prayers and through His infinite grace and mercy the whole Community was once again united on the hands of Hazrat Hafiz Mirza Masir Ahmad the eldest son of Khalifatul Masih II (God be pleased with him) and grandson of the Promised Messiah. Thus a prophecy of the Jewish scripture Talmud that "The Messiah will die and his kingdom will descend to his son and grandson" was fulfilled. God consoled the hearts of the Ahmadis by the manifestation of His second power which is the institution of Khilafat.

One of the great blessings of Khilafat is that the believers have someone in the person of Khilafa who offers prayers for them and feels their sorrows and shares their happiness. In fact, Imam is a shield behind whom the religious and spiritual fight is fought. Whenever there is any kind of trial or suffering on the believers, they are safe with the spiritual protection of Khalifa. Khalifatul Masih II (God be pleased with him) said:

"Is there any difference between you and those who have turned their backs upon the Khilafat? Apparently none. But there is one, and that is, that you have a person who feels your pains, who loves you. Your pain is his own pain. He offers prayers for you. But there is none for them like that. He cares for you and cries for you before your Lord, but no one does so for them."

(Blessings of Khilafat)

In short, the Khilafat is a great blessing of Allah for the Community. The progress, solidarity and the unity of the Jamaat depends on this institution. It behoves, therefore, that our association, loyalty, and obedience to the Khilafat should be an unflinching one and we should always be ready to hear and obey the call of Khalifatul Masih. May Allah be with us. Amen.

A UNIVERSAL SPIRITUAL REVOLUTION

(By Mubashar Ahmad, M.A, LLB. Washington, D.C.)

The Ahmadiyya Movement in Islam is an organization that is bringing about a Spiritual Revolution in the world. Ahmadiyyat is a religion that invites all men on earth to join in this revolution. To accept Ahmadiyyat is to accept the best and final code of living, the last law and moral teaching that has been given to man, by Allah.

Islam, as preached and practiced by millions of followers of Hazrat Mirza Chulam Ahmad, the Promised Messiah, founder of the Ahmadiyya Movement, (on him be peace and blessings) contains the essence of all previous religions and it corrects all confusions and doubts concerning the right course for mankind.

Ahmadiyya Movement in Islam strives to achieve Universal brotherhood, everlasting peace, fair distribution of wealth, and true salvation for the human soul with continuous progress. Ahmadiyyat encourages man to harness the forces of nature by advancing in the sciences and increasing knowledge in every area of human interest. Man can only achieve these ends when he submits to the Will of Allah and devotes himself to emulating and adopting the attributes of God.

When one joins the Movement he joins a very active, progressive disciplined organization with followers all over the world. All Ahmadis are united by their love for Islam and bonded under the leadership of an elected Khalifa. There are growing numbers of Ahmadis on every continent of the globe.

The World Headquarters are in Rabwah, Pakistan, a flourishing town developed entirely by the efforts and sacrifice of the Ahmadiyya Community out of stark barren land.

The Movement started in a small, the then unknown village named Qadian, India in 1889, when Hazrat Mirza Ghulam Ahmad (1835 - 1908) claimed to be the Promised Messiah raised by God to reform Islam and lead all mankind to the true teachings of God. He accepted the Holy Prophet (S.A.A.) Muhammad, as his spiritual master and guide. Under the command of Allah, the Promised Messiah began his global mission to rejuvenate and purify the practice of the True Islam with zeal and courage.

He wrote more than 80 books and pamphlets, delivered sermons and lectures, entered into debates and participated in conferences to let the World know a Spiritual Revolution had begun. The Promised Messiah taught the Unity of God; firm control over passions; spiritual advancement through prayer and following the Holy Quran and teachings of the Holy Prophet Muhammad (S.A.A.), humbleness, sacrifice, service and love for God and fellow human beings.

After sowing the seeds of a Godly peaceful revolution in the hearts of thousands who had accepted his message, the Promised Messiah expired in 1908, (on whom be peace and blessings), leaving behind him an enlightened community ready to make every sacrifice for the cause of Islam! God had promised Hazrat Ahmad that his message would reach the four corners of the earth. Through the work and prayers of his successors, Hazrat Maulvi Nurud Din, the first Khalifa; Hazrat Mirza Bashir-ud-Din Mahood Ahmad, the Promised Son of the Promised Messiah, who served as Khalifa for fifty-one years, (may Allah be pleased with him) and Hazrat Hafiz Mirza Nasir Ahmad, the present Khalifa, the message of the Promised Messiah, has reached the corners of the earth.



**HAZRAT KHALIFATUL MASIH III
PERFORMING THE OPENING CEREMONY OF THE AHMADIYYA MOSQUE
AT MANGOASI, GHANA**

An International Organization

Since its inception about a century ago, the Ahmadiyya Movement has, by the grace of Allah, grown into an international organization of over ten million sincere devotees. At present, Ahmadiyya Muslim Missions are operative in the following countries:

Africa

Ghana, Gambia, Ivory Coast, Kenya, Liberia, Mauritius, Nigeria, Sierra Leone, South Africa, Tanzania, Uganda, Zambia,

America

Canada, Guyana, Trinidad, United States of America.

Asia

Fiji, India, Indonesia, Japan, Philippines, Singapore, Sri Lanka, Syria.

Europe

Denmark, Germany, Great Britain, Holland, Spain, Sweden, Switzerland,

The Ahmadiyya Muslim Missions have remained active for some time in the following countries:

Aden, Argentina, Australia, Burma, Bokhara, Egypt, Borneo, France, Gulf States, Hong Kong, Iran, Italy, Thailand, Lebanon, Muscat, and Yugoslavia, Iraq, Turkey, Malaysia.

In most of these countries, numerous local Jamaats are active. For instance, there are twenty six local Jamaats in the various regions of the United States. Similarly, the greatest number of local Jamaats outside Pakistan is to be found in West African countries, notably in Ghana, Nigeria, and Sierra Leone. The Movement has established numerous mosques. To name a few countries, there are over 300 mosques in Guana and over 100 in Indonesia. Other West African countries also have a large number of mosques. It has almost become an annual event that at least one Ahmadiyya Mosque is opened in some foreign country. Last year, Hazrat Khalifatul Masih III laid the foundation stone of the Ahmadiyya Mosque in Gotenberg, Sweden and hopefully the opening ceremony would be performed by him this year. In the European Continent, we have very active Missions and Mosques. The London Mosque is the oldest in Europe; there is one each in Switzerland and Holland, and two in West Germany, in Frankfurt and Hamburg.

The Ahmadiyya Muslim Foreign Missions throughout the world carry out a regular program of publication and Islamic literature is being generated in many languages of the world - in the form of books, periodicals and newspapers, some of which have a world-wide distribution like the Muslim Herald, published by the London Mosque. A significant objective of the Movement is to make available to each and every living soul on earth the fruits of the Holy Quran. To this end, the Movement has published authoritative translations of the Holy Quran in major languages of the world and a large number of translations in other languages are underway.

The Missionary activities received a great impetus with the establishment of Nusrat Jahan Program by Hazrat Khalifatul Masih III. Many educational institutions and medical centers have been opened in West African countries and it is hoped that their number would increase rapidly.

Ahmadiyya believe that all previous religions were from God but Islam came as a one unifying religion. It is, therefore, foremost for Ahmadiyya to strive for the establishment of a true universal brotherhood excluding all discrimination based on color, race and nationality.

Some Distinguished Features

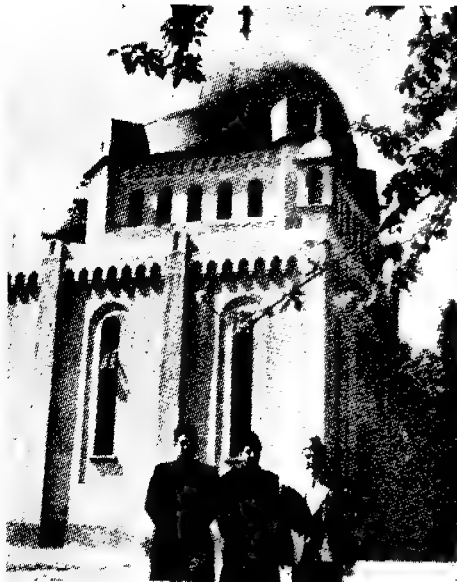
1. Ahmidis believe in the One Living God. When one accepts Islam through Ahmadiyyat, he begins to establish a firm faith in the Unity of the Supreme, Living God Who alone deserves worship.
2. It stresses the fundamentals of Islam as taught and practiced by the most perfect exemplar, the Holy Prophet of Islam, Hazrat Muhammad (peace be upon him).
3. It is a principal teaching of Ahmadiyyat that the Holy Prophet, Hazrat Muhammad (peace be upon him) is the most exalted of all the Prophets; is Khatum un Nabieen, and Islam, as revealed to the Holy Prophet Hazrat Muhammad, is the only universal and final religion for mankind. The Holy Quran is the last revealed book of Allah and it perfects the guidance for mankind.
4. Ahmadis believe revelation to be a continuous experience since Allah's attributes are eternal and do not change with time. Allah has through the ages spoken and revealed Himself in myriad ways to His servants and creatures, and will always continue to do so. This forms the basis of belief in advent of the Promised Messiah, a recipient of Allah's revelations.
5. Ahmadiyyat teaches that Jesus was a prophet of God and died a natural death like all other prophets. The Promised Messiah has proved that Jesus was saved from the accursed death on the cross and did not ascend to the heavens alive.
6. According to Ahmadis, faith is a matter of conscience and it cannot be thrust upon somebody. . . that there shall be no compulsion is a basic teaching of Islam. Islam was never spread by force, as it is Ahmadis did not believe in the advent of a 'bloody mahdi'.
7. Ahmadiyyat teaches that every human being is born without the stigma of sin. All men can achieve a close personal relationship with God. All men and women are created equal and only righteousness and piety can elevate one believer over the other.

It is timely to quote what others have to say about Ahmadiyyat and its doctrines. The following is a quotation selected from hundreds of reviews and commentaries on the Ahmadiyya Movement:

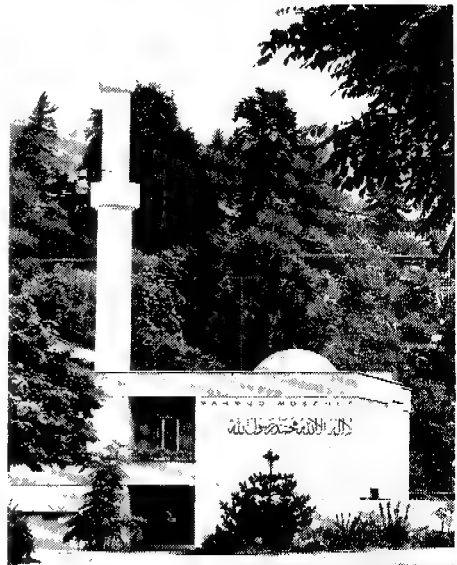
... "The doctrines of the Ahmadiyya agree on the whole with those generally taught by the Islam. The most striking differences concern only the Christology, the vocation of the Mahdi and the Jihad (the holy war). As to the first mentioned doctrine, they assume that Jesus did not die on the cross, but after his apparent death and resurrection migrated to India, strictly speaking to Kashmir, in order to preach the gospel in that country. There he is said to have died at the age of 120 years; his tomb at Sprinagar is still known, but is mistaken for that of a prophet called Yuz Asaf (which according to the Ahmadis must not be explained as corruption of Bodhisatwa!). At the instigation of a certain Maulvi Muhammad Hasain a fatwa against Mirza Ahmad was published in India, purporting that this doctrine disagreed with the Kuran and therefore had to be looked upon as heresy. Regarding the vocation of Mahdi and the dijihad the Ahmadiya teach that the task of the former is one of peace, and that the dijihad against the unfaithful must be conducted with peaceful means instead of instruments of war; under all circumstances sincere obedience must be given to the Government. . . ."

(From: Shorter Encyclopaedia of Islam, edited by H.A.R. Gibb and J. H. Kramers, Cornell University Press, 1965, P. 24.)

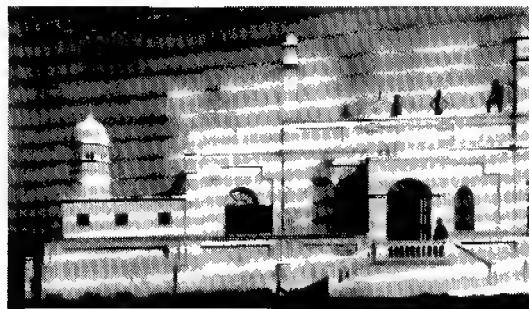
SOME AHMADIYYA MOSQUES ACROSS THE GLOBE



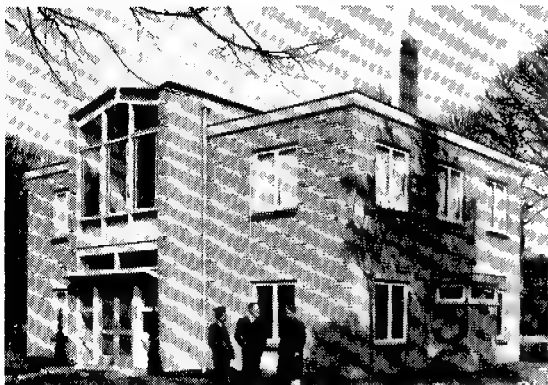
THE LONDON MOSQUE



MAHMUD MOSQUE, ZURICH (SWITZERLAND)



AHMADIYYA MOSQUE SALT POND (GHANA)



AHMADIYYA MOSQUE, THE HAGUE (HOLLAND)

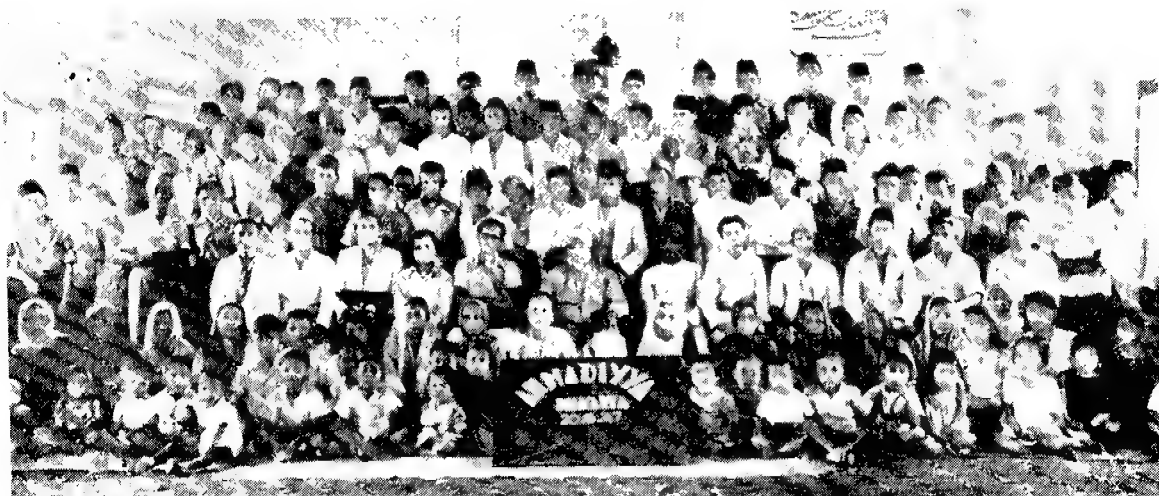


MAMUD MOSQUE - SINGAPARNA



SINGAPORE AHMADIYYA COMMUNITY

Some members of the Ahmadiyya community at Singapore - Mirza Mubarak Ahmad is seated in the center.



INDONESIAN AHMADIS

Some members of Ahmadiyya community in Jakarta - Sitting in the centre (with turban) is the late Maulana Rahmat Ali, the first missionary in Indonesia who served there for nearly 25 years.

THE MUSLIM SUNRISE

AHMADIYYAT IN AMERICA

Munawar Ahmad Anees
Indiana University, Bloomington, Indiana

Islam has been a missionary religion ever since its advent. The life of the Holy Prophet Muhammad (peace be upon him) and his companions serves as a standard of conduct in this respect for the believers. The Muslims have been demanded by Allah to convey His message to non-believers. The Holy Quran says:

"You are the best people raised for the good of mankind. You enjoin what is good and forbid evil and believe in Allah". (4:111)

So long as Muslims concentrated their attention on the preaching of Islam with full missionary zeal and spirit, they went marching ahead until the message of Islam had been conveyed to the farthest lands of the world.

It is deplorable, however, that Muslims soon forgot their noble duty and deserted the job of Islamic preaching entrusted to them by Allah. Subsequently, Muslim solidarity turned into weakness and their prestige became a thing of the past. The Muslim power declined and their empires began to fall one by one.

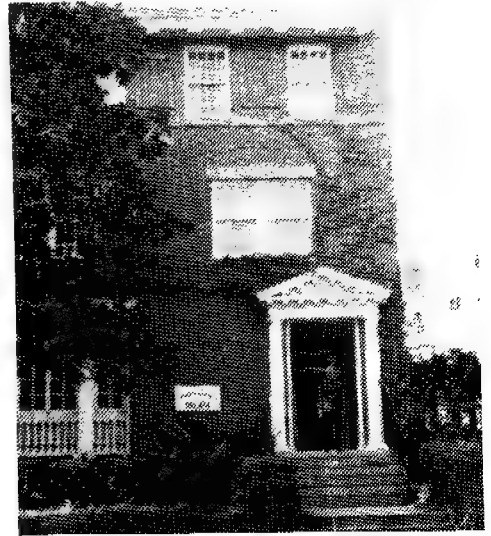
By the grace of Allah the time again came for Muslims to take the lead in the world. A reformer for Muslims in the person of Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyya Movement in Islam has come as a heavenly beacon of light in this age of total darkness. It is through his divinely-established community that the message and spirit of Islam is re-awakening and the world is experiencing a great revolution.

The United States of America is one of those countries which was blessed with the message of true Islam through the Promised Messiah himself. The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (on whom be peace) first conveyed the message of Islam to the American people through a pamphlet mailed to thousands of laymen and Clergy in Europe and America in the year 1885. This created a considerable interest in Islam among various sections of the Americans. A journalist, Mr. Webb, who later became American Consul in the Phillipines, became deeply interested and started correspondence with Hazrat Ahmad. His first letter was written in 1887 and the correspondence is recorded in the book Shan-e-Haq, written by Hazrat Ahmad. Mr. Webb was so highly impressed by the truth of Islam that he resigned from his diplomatic assignment and started a vigorous preaching of Islam in the U. S.

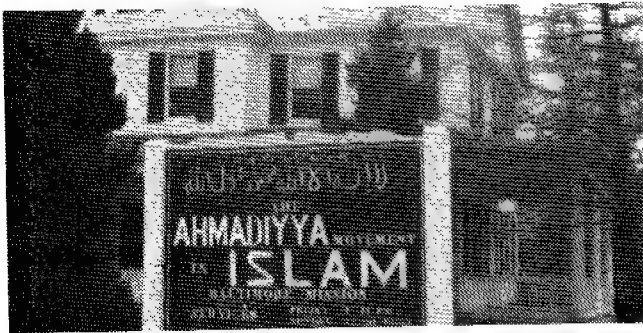
SOME AHMADIYYA MOSQUES IN THE UNITED STATES



SADIQ MOSQUE, ST. LOUIS



FAZL MOSQUE, WASHINGTON, D. C.



AHMADIYYA MOSQUE, BALTIMORE MD.



FAZL-E-OMAR MOSQUE , DAYTON

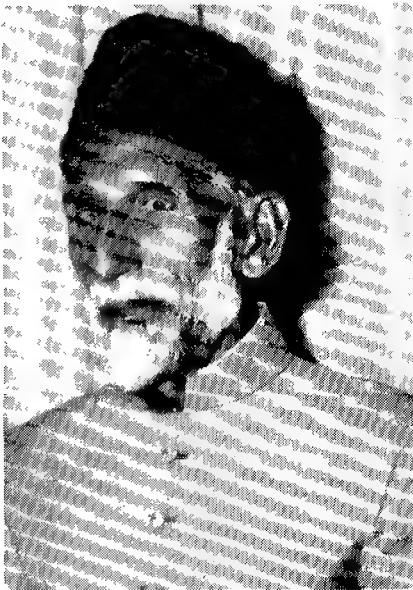


NASIR MOSQUE, NEW YORK

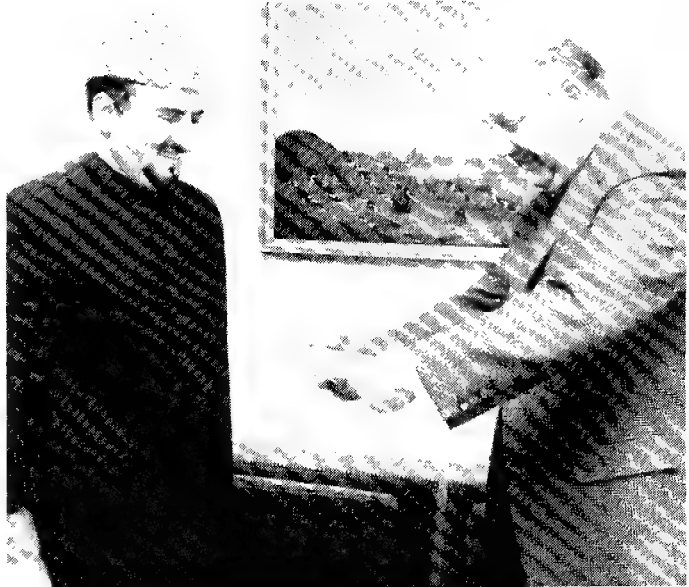
**THE PRESENT AHMADIYYA MUSLIM MISSIONAIRES
IN THE UNITED STATES**



**INAM M. S. SHAHID, MISSIONARY INCHARGE
PRESENTING A COPY OF THE HOLY QURAN TO HIS EXCELLENCY
THE AMBASSADOR OF SIERRA LEONE**



**MIAN MUHAMMAD IBRAHIM,
MISSIONARY INCHARGE
MIDWEST REGION (EDITOR)**



**IMAM MASUD AHMAD JEHLAMI
MISSIONARY, EAST COAST REGION
PRESENTING A COPY OF THE HOLY QURAN
TO THE MAYOR OF FRANKFURT, GERMANY**

Another important chapter in the history of Ahmadiyyat in America is the fulfillment of the Promised Messiah's prophecy about Dr. John A. Dowie. Dr. Dowie proclaimed himself to be the Prophet Elijah, the forerunner of Jesus in his second advent. He was against the Muslims and their religion, Islam. He claimed if he was not God's prophet then there was none else in the whole World who could be a true prophet. (Leaves of Healing, Dec. 12, 1903) Addressing the Muslims he asked them to embrace Christianity otherwise, according to him, they would perish from the earth. When Hazrat Ahmad came to know about Dowie's claim he called upon him to stop his antagonistic remarks about the Holy Prophet of Islam. Hazrat Ahmad sent a leaflet to Dr. Dowie challenging him to enter into a prayer contest with him. . that whosoever was a liar should die during the life of the truthful one. Dowie's attention was drawn to the prayer contest in 1902 - 1903, and the American press gave a wide coverage to it. Some newspapers carried the pictures of both Hazrat Ahmad and Dowie. Dowie met his fate as of the prayer contest. He was paralysed, his self-made dominion dwindled and was thrown out of his own city Zion. He lost his senses, and full of dejection and disappointment, Dowie died in March 1907 - of course during the life of Hazrat Ahmad (Islam, The Religion for Mankind, pp. 40 - 43).

The formal foundation of the Ahmadiyya Muslim Mission took place in the year 1920 when the first Ahmadiyya Muslim Missionary, Dr. Mufti Muhammad Sadiq set foot on American soil. Starting from New York and Detroit, he traveled extensively with headquarters in Chicago, Illinois. A tenement house near the University of Chicago was purchased and converted into what became the first Islamic Mosque in this country. Dr. Sadiq also founded the first Islamic journal from the western hemisphere under the name of the Muslim Sunrise. During his stay of a little more than three years, Ahmadiyya Muslim Missions were established in several cities. In addition to Americans interested in Islam, Dr. Sadiq was frequently visited by many Arab Muslims, usually businessmen from Detroit, Chicago, Pittsburgh and other midwestern towns. These visits gratified their need for the spiritual sustenance so badly needed by people uprooted from their traditional religious environment.

Dr. Sadiq was followed in 1923 by Maulvi Muhammad Din who served the cause of Islam until 1925. Maulvi Muhammad Din, a renowned scholar of the community made a great contribution towards a better understanding of Islam in America. For the next three years, the missionary activities of the Ahmadiyya Movement were largely carried out by Dr. Muhammad Yusuf Khan. In 1928, Sufi Mutiur Rehman Bengalee was appointed Missionary and his work extended to almost 20 years. During his stay the missionary activities gained a new momentum. Besides continuing the Muslim Sunrise, Sufi Bengalee authored two important books The Tomb of Jesus and The Life of Muhammad, which became the earliest publications of the Movement issued from America.

In early 1946, Khalil Ahmad Nasir reached America to assist Sufi Bengalee and succeeded him as Missionary in charge in 1948. He served the cause of Movement in this capacity for several years. Before Sufi Bengalee's return, Dr. Nasir was joined by Ghulam Yasin and Mirza Monawar Ahmad. These two missionaries served most of their assignments in New York and Pittsburgh, respectively, Mirza Monawar Ahmad (may Allah bless his soul) breathed his last in Pittsburgh on September 15, 1948. He became the first "Shaheed" of Ahmadiyyat in the service of Islam.

The Pittsburgh Circle, after the sad demise of Ahmad, was, for several years, administered by Maulvi Abdul Qadir Zaighum. In addition to Yasin, Ahmad, and Zaighum, the services of Maulvi Shukar Ilahi Hussain were also made available and four Circles were established: Chicago, New York, Pittsburgh, and St. Louis. To help members get together at least once a year, Annual Convention was introduced and the first one was held in Dayton, Ohio. By the grace of Allah, the Conventions have been successfully held since then. With the fledgling expansion of the Community, it was in the fitness of things that administration of various aspects of the American Mission be managed by the American Ahmadiyyas themselves. At the 1948 Annual Convention, the National Secretaries were elected for education, propagation, and social service etc. Local Jamaats of Lanja Imaillah and Khuddamul Ahmadiyya were also established. In order to give a direct exposure to the Islamic environment and theological education, youths were encouraged to proceed to the Movement's international Headquarters at Rabwah, Pakistan. Brother Rashid Ahmad was the first young Ahmadi who acquired this training. By the grace of Allah, he is now the National Amir of the U. S. Jamaats. It may be added that Syed Abdur Rehman of Cleveland, Ohio has been an active member of the Jamaat in the propagation of Ahmadiyyat.

With the expansion of the missionary activities it was felt that an active communication be carried out on the various aspects of the Movement in America. The monthly Ahmadiyya Gazette was launched for the purpose and it continues even today, carrying the news of the activities of local chapters, programs of the Community and other items of interest. In addition to this, a major program of publications on Islam and Ahmadiyyat was also launched. The first book to appear was the Ahmadiyya Movement in Islam followed by such famous volumes as The Teachings of Islam and the Ahmadiyyat or True Islam. It was in the year 1950 that the Headquarter of the American Mission was formally established in Washington, D.C. This building serves as the center for national administration, propagation and education. Syed Jawad Ali rendered important service as the Secretary of the Washington Mission. On his second assignment, he was accompanied by his wife, Saeeda Ali, and the latter contributed toward education of Ahmadi women in America. Since then a number of Ahmadiyya Missionaries have served on various assignments at many places in the country. These Missionaries include: Maulvi Nurul Haq Anwar, Maulvi Amin Ullah Khan Salik, Abduas Shakoor Kunze, Sufi Abdul Ghafoor (currently residing in America and in spite of old age and illness is actively engaged in promoting the cause of Ahmadiyyat), Abdur Rehman Khan Bengalee (very ably served the Dayton Mission; was Missionary in charge in the U.S.; and he died in harness in 1972 while serving the cause of Islam and Ahmadiyyat), Major Abdul Hamid, Qureshi Maqbool Ahmad, and Major Sharif Ahmad Bajwa.

Since the illness of Hazrat Khalifatul Masih II (may Allah be pleased with him), the administration of the Ahmadiyya Missionaries has been successfully carried out by Sahibzada Mirza Mubarak Ahmad who continues to be the Director General of the Ahmadiyya Muslim Foreign Missions Office, Rabwah, Pakistan. Major Sharif Ahmad Bajwa was followed by Mian Muhammad Ibrahim, Ex-Headmaster, as the Missionary of the Midwestern Region, stationed in Dayton, Ohio. He is working here since April 1973 and has successfully continued the publication of the two important periodicals - The Ahmadiyya Gazette, and The Muslim Sunrise. Imam Muhammad Siddiq Shahid, who had served for about two decades in West Africa, was appointed Missionary Incharge in the United States in August 1973. Imam Shahid has very ably coordinated the activities of local Jamaats and stepped up the missionary activity in America. Imam Masud Ahmad Jehlumi who had served for many years in West Germany arrived in America, as Incharge of East Coast Region based at New York.

By the grace of Allah, through the services of our Missionaries and the sacrifices of the American Ahmadi, Ahmadiyyat is on glorious march in the United States. We have Ahmadiyya Mosques in Chicago, Ill., Dayton, Oh., Washington, D.C., St. Louis, Mo., New York, N.Y., and Pittsburgh, Pa. Ahmadiyya Muslim Missions have been established in Milwaukee, Wis., Philadelphia, Pa., Teaneck, N. J., Waukegan, Ill. and Baltimore, Md., Local Jamaats (chapters) are operative in many cities including Athens, Oh., Baltimore, Md., Boston, Ma., Concord, Ca., Cincinnati, Oh., Chicago, Ill., Cleveland, Oh., Dayton, Oh., Detroit, Mi., Indianapolis, In., Jackson, Mi., Kenosha, Wis., Los Angeles, Ca., Milwaukee, Wi., New York, N.Y., Philadelphia, Pa., Pittsburgh, Pa., Portland, Or., St. Louis, Mo., Streamwood, Ill., Trenton, N. J., Teaneck, N. J., Troy, Oh., Washington, D.C., Waukegan, Ill., and York, Pa. The Amirs of the local Jamaats meet once or twice a year in Washington, D.C., to discuss their problems to facilitate the propagation of Islam and Ahmadiyyat.

Alhamdulillah that Canada has also seen the flourishing of Ahmadiyya Movement at her soil. Sizeable Jamaats are established in Ottawa, Montreal, and Brentford; while the Toronto Jamaat is the biggest. Khan Mubarik Ahmad is the President of Toronto Jamaat, and Abdul Aziz Khalifa, Bar-at-law, is the Canadian National Amir. Purchase of land for building the Central Mosque in Canada is in process.

With regard to the future of Ahmadiyya Movement, the Promised Messiah has prophesied as under, and this day does not seem to be very far when the promises given to him by Allah will be amply fulfilled: —

"Almighty God has told me over and over again, that he would confer extraordinary honour and greatness on me. He would create a strong and deep love for me in the hearts of people. He would make my Movement spread all over the world. He would make it prevail against all other sects and denominations. My followers would acquire such knowledge and comprehension, that the light of truth shining in them, and through them, would be profuse, and so manifest, as would silence all unfavourable criticism. Every nation, then shall come to drink from this fountain. My Movement shall spread with great vigour, and it would prosper to such an extent that it would envelop the whole world. Many difficulties would arise, and many travails would be experienced. But He would sweep them all away, to fulfil what He had promised. Addressing me Allah has said that He would confer on me blessing, till at last rulers and kings shall come seeking blessings from my raiment. Therefore, all ye who listen to these things, very well bear them in your mind. Make these prophecies safe in your boxes, for it is the word of God which, one of these days, shall most certainly come to be fulfilled."

TOWARD PERMANENT WORLD PEACE

THE ISLAMIC DESIGN

**(By Dr. Khalil Ahmad Nasir, Director,
International Studies, C. W. Post College, N. Y.)**

A recent study sponsored by the Arms Control Association of the Institute of World Order, has concluded that by 1975, world military spending has risen to almost \$300 billion annually. The report of the institute states that this alarmingly high sum is being spent in spite of the fact that the world is suffering from a global economic recession and inflation.

Although, according to this study, the United States and the Soviet Union accounted for 60 percent of the world military expenditure, the most pronounced rise has been taking place in the developing countries, where these expenditures have more than doubled since 1960.

In proportion to the health care services, the governments are spending at least two thirds more on the military programs. This situation is even more distressing when it is realized, as this report states, that: —

“The unmet needs of society stand in stark contrast to the record spending for arms and armies. Economic growth has stopped, worsening the plight of hundreds of millions who live at the margin of existence. There is hunger throughout the world. Half the world's school-age children are not yet attending school; one-third of the adults are illiterate.”

The Impact of Military Expenditures

These statistics are indeed frightening. The arms in the arsenals of the two super powers alone, even before the last two years expenditures, possess the capability of destroying the entire world population many times over, according to several previous reports of the knowledgeable experts. Man's destructive weapons have been produced for their maximum use not only on land but also under the waters of the oceans as well as in the air and space above. Both conventional and nuclear arms are becoming increasingly more sophisticated and more accurate. The number of the countries possessing the nuclear capability and as a result successfully testing their nuclear devices is steadily mounting.

Indeed, the major powers are finding it highly profitable to sell arms to the rest of the world. For them, it has become a highly lucrative business and a source of earning enormous revenues.

This frightening situation raises several vital questions. Is the arms race an end by itself? Or is it the means toward further exploitation, intimidation and subjugation of mankind by those who possess almost limitless arsenals of the weapons of destruction? One thing is certainly clear — even if the race for arms is merely symptomatic — unless some care is offered to eliminate the deep-rooted social economic ills which are leading the world toward this devastating arms race, mankind faces a staggering calamity of global dimension.

The Islamic Response

Islam believes that it has the answer. The Islamic teachings, if properly understood, and practiced, should deliver mankind out of this deadly and insane venture. Islam aims to strike at the very roots of this global ailment which leads the world to engage in this feverish race for more and more arms. Islam endeavors to tackle with this problem of man's irrational drift toward the annihilation of his own race both at the individual as well as the collective and communal level.

Is Renunciation of Desire the Answer?

The Islamic approach sharply contrasts with those major faiths which address men almost exclusively as an individual without a proportionate emphasis on his interaction within the society, the community and the nation. Rather than providing any teachings on man's relations with other fellow-beings in social, economic and political institutions, they discuss the problem of his personal sufferings. Their general diagnosis is that man's stresses and strains are the result of his desire for wordly and material goods. Consequently, their proposed answer is toward development of the means to kill, control and renounce all desire. Often they suggest that the way toward killing desire is through withdrawal from this worldly life. Monasticism, Celibacy, self-inflicted pain, body exercises, meditation and concentration on this or that mantara are some of the devices offered by these faiths to curb and kill all desire. Instead of guiding man toward the proper and most beneficent use of the faculties endowed by the Lord they enjoined him to abjure any wordly attachments. Obviously, these faiths fall shy of an adequate discussion of the contemporary international problems.

Religion as the Instrument of Exploitation

Yet, some other faiths took another extreme path. Although they did not isolate man as an individual with his personal problems of suffering and pain, yet they ventured to set people of one group, race, region or color as superior to the rest of mankind. They considered their followers as "The chosen ones". In many cases, these beliefs provided their holders with justification of their practices of enslavement, subjugation, economic and social exploitation and aggression under various garbs. If at all, these teachings only perpetuated the current tensions resulting into problems of naked use of force, territorial expansion, continuous bloodshed and displacement of millions of innocent victims. Imbibed with this self-serving belief in their superiority, even their ecclesiastical leaders, their clerics and their missionaries worked hand in gloves with their governments to promote and expand their colonialism particularly in the Third World Nations. Their faith and the secular civilization from which it emerged became virtually synonymous concepts.

Instead of promoting equality and brotherhood of men, the professed goal of their teachings, these faiths only served as the very arms of perpetuating the subjugation of the world through territorial and economic expansion.

The Concept of God

The teachings of Islam on this very fundamental issue are distinct from both of the foregoing beliefs. Islam believes that the whole question of human relations hinges upon the proper comprehension of the concept of God. The Holy Quran in its very opening chapter describes God, the only One worthy of worship, as Rabbul - aalamin, the Lord, Creator and Sustainer of all universes. In no way, is He portrayed as the Lord who exercises preference for this or that group of people, for one race, color or ethnic or regional background over the other. The Almighty neither discriminates between nor lavishes preferential treatment to, one people over the other.

Once this truth is accepted that God grants His bounties to all His creation alike, no excuse can be made on religious grounds for man's exploitation of his fellow-beings.

The Ownership of the National Resources

This concept is further strengthened by the Islamic teaching that all natural resources in this universe have been created as common ownership of all mankind. The Holy Quran says: —

"God is He who created the heavens and the earth and caused water to come down from the clouds and brought forth there-with fruit for your substance; and He has subjected you the ships that they may sail through the sea by His command and the rivers too has He subjected to you. He has subjected to you the sun and the moon both pursuing their courses constantly. He has subjected to you night as well as the day. He gave you all that you wanted of Him." (14:33 - 35)

If people can accept the fact that their particular ethnic group, race, or color have no legitimate preferential rights over the others, the dreadful roots of many of the ills of mankind are automatically eliminated. After all, why should the Lord's gifts be not for the benefit of the whole of mankind when, according to the Holy Quran: —

"Does thou not know that the kingdom of the heavens and the earth belongs to Allah alone?" (2:108)

And: —

"To Allah belongs the kingdom of the heavens and the earth; and Allah has power over all things". (3:190)

Being the absolute master of all of His created bounties, Allah has, according to Islam, appointed man His vicegerent in the earth. In the Quran, man has been thus addressed: —

"He has subjected to your service whatsoever is in the heavens and whatsoever is in the earth." (45:14)

Conference of the Law of Seas

The validity of this Islamic concept has been recently reemphasized through the launching of the Conference on the Law of Seas under the United Nations Auspices. It is a clear recognition of the truth that riches of the seabed, a valuable part of the national resources of this universe are truly for the sustenance of all mankind. It is sincerely hoped that the representatives of more than 144 nations of the world will soon come to an amicable meeting of minds so that all human beings alike may receive the infinite beneficence of the Lord available under the waters of the oceans as well as on the land and in the space.

Islam on Private Ownership

Lest one may erroneously assume that the common ownership by mankind of all the natural resources leads to the Marxist Concept of the abolition of the right to private property, the Holy Quran makes it abundantly clear that the individual ownership is in no way discouraged by Islam, to the contrary, one is exhorted to apply his faculties toward the development of God-given resource so that he can enjoy the fruits of his toil. However, it is made equally clear that man's right to private ownership is subject to the moral obligation that he must set aside the share of the other partners. The Holy Quran states: —

"In their wealth they acknowledge the right of those who asked and of those who could not." (51:20)

The Concept of Zakat

In order to bring about an equitable distribution of the wealth accrued by the application of individual energies toward the development of the natural resources mutually owned by mankind, Islam proposes the system of Zakat (the alms for purification). This is an ingenuous tax levied on the property and the earnings of the rich to provide the share due to the poor. According to Islam, the purpose of the Zakat is that: —

"It is to be taken from the rich, so that it is returned to their poor."

Only this kind of system can develop a diversity of earnings and material rewards for all.

The Problem of Hunger

Perhaps no other contemporary problem has become so urgent for mankind than the steadily increasing threat of world-wide hunger. Authoritative data indicates that hundreds of millions of people all around the world are surviving at a marginal subsistence level. Almost every year one or the other substantial area experiences the tragic loss of human life and livestock as a result of wide-spread famines. As the American Secretary of State, Dr. Henry Kissinger stated in the United Nations Conference on Trade and Development held in Nairobi, Kenya, the arid regions of the Sahara are continuing to expand. Consequently, the cultivable areas are rapidly shrinking when need for food for ever-growing population is becoming alarmingly acute. Vast stretches across the African Continent all the way from Mauritania to Somalia have been afflicted by a serious drought problem producing a catastrophe imperiling many millions.

Man's Obligation to Eradicate Hunger

How should this problem be solved? Of course, the nation of the world must combine all their resources to explore all possible means to overcome the onslaughts of natural catastrophies. But, for a coordinated maximum and productive effect, the world has to learn that to protect the unfortunate starving segments of the society is a basic and primary obligation of all mankind. It is in context that God addresses His creation in the Quran as follows: —

"It is provided for you that you will not hunger therein, nor will you go naked; and you will not thirst therein nor will you be left exposed to the sun." (20:119 - 120)

It is clear from this verse that the governments, as being the vicegerents of the Almighty on this earth, must make it sure that they do their very best to provide every human being adequate sustenance, clothing and shelter.

Evidently, it requires a sacrifice on the part of the privileged. If need be, they have to sacrifice some of the high standard of living they enjoy so that the entire mankind may survive. As for Islam, it enjoins that while every person is entitled to enjoy the tasteful foods endowed by the Lord, it is never desirable to do it extravagantly. "Do not indulge excessively", says the Holy Quran repeatedly.

The Conflicts of Sovereignty

One of the major roots of dissension and strife among the nations is their contradictory claims of sovereignty over a people or a territory. Many a wars have started due to the fellings of the belligerents that their sovereign rights were violated or compromised. A basic reason for the weakness or sometimes even ineffectiveness of the International Organization is the refusal of the member States to subordinate their sovereignty to the United Nations.

Islam offers a perfect solution to this extremely sensitive problem of international tensions. The Holy Quran says that true sovereignty belongs to the Almighty alone. "There is none to be worshipped but He; He is the sovereign," proclaims the Islamic scripture. As for man, according to Islam, God has created him as His vicegerent on this earth. The object of man's life, therefore, is to reflect and implement the sovereignty of the Lord, to establish the divine order and to promote His beneficence. All roots of tragic and disastrous wars are completely eliminated once the world accepts this fundamental truth.

Some Other Causes of International Strife

In addition to outlining the basic principle of the concept of sovereignty, Islam provides teachings to remedy all other ills of the human society which leads to frequent and widespread strifes and hostilities. It enjoins that no nation, race or group has the right to deride and look down upon any other people or nation. (49:12)

Islam proposes that, if hostilities break out between two parties for any possible reason then, the obligation of other parties should not be to take sides but to bring peace between the warring factions. The Holy Quran says that if these peace proposals are rejected or violated by one of the parties then other nations should join together to act in unison against the violator and continue to oppose it until the aggressor has submitted to the divine order. However, this joint initiative of the world nations, under no circumstances, promote their own respective interests. In any case, as soon as the hostilities end as a result of the surrender of the aggressing party, the community of nations should engage itself immediately to bring about an amicable, enduring and just peace. That indeed should be their sole concern and not any possible expansion of the interests of one or the other nations. (The Holy Quran, 49: 10-11)

Islamic Command Against Aggressive Wars

Finally, Islam unequivocally forbids any aggressive wars. Only in self-defense are believers enjoined to fight. And, even a defensive war must be promptly terminated as soon as the aggression ceases, commands the Holy Quran. (2: 191)

If these Islamic teachings are embraced by the world, no possibility of a war can exist. All roots and causes of international strifes and conflicts are effectively eliminated. Only then a true and abiding peace can be ushered for the entire world; only then man can live in harmony and receive the beneficence of the Creator in its full abundance.



BERNARD SHAW ON ISLAM

I have always held the religion of Mohammad in highest esteem because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age.

The world much doubtless attach high value to the predictions of great men like me. I have prophesied about the faith of Mohammad, that it would be acceptable to the Europe of tomorrow, as it is beginning to be acceptable to the Europe of today. The Medieval ecclesiastic either through ignorances or bigotry, painted Mohammadanism in the darkest colours. They were in fact trained to hate the man Mohammad, and his religion. To them Mohammad was anti-Christ. I have studied him – the wonderful man, and in my opinion, far from being an Anti-Christ, he must be called the Saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness.

SLAVERY: ISLAMIC AND CHRISTIAN VIEWPOINT

(by Ayesha Hakeem, M.A., Waukegan, Ill.)

Slavery has been a part of man's interaction with other men since the earliest times. Slavery has existed in every continent and in every nation of the world. The "peculiar institution" was a system of slavery to deny the slave, not only his freedom, but also his basic humanity as well.

The New World slavery was based upon the precept that blacks were a lower species, specially developed by God himself to be the slaves of more highly developed men. It was believed that blacks were well suited for slavery because it was the divine intention for them to occupy the lowest portion of society. Black slaves were considered sub-human and treated as any other property. Slavery was passed from parent to child. The slave belonged to his master in the same sense that a horse belongs to its owner. The treatment of the slave depended on the owner's discretion. The slave had no rights and no protection under the law. Even the Supreme Court ruled in the infamous Dred Scott Decision, that "a slave had NO rights that a white man was bound to respect."

Many of the defenders of this system of chattel slavery, argued that the Bible allowed or even required that blacks be treated in this manner. Since this claim was made by many pro-slavery writers, let us examine the views of the Bible on the subject of slavery with the intention of comparing the Biblical position on slavery with that of Islam.

Genesis IX: 25 - 27, proposes that Noah, a prophet of God, gave the first sanctions to slavery. Bible interpreters have argued that Noah was speaking in God's stead when he said:

"Cursed be Canaan; . . . a servant of servants shall he be to his brethren . . . Blessed be the Lord God of Shem; and Canaan shall be his servant . . . God shall enlarge Jupeth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

The Biblical story explains that Ham and his posterity, the people of Canaan, generally believed to be black, were cursed by God to be slaves because Ham had looked upon Noah when he lay naked in a drunken stupor. The above quoted verses of Genesis, lay the groundwork for a scriptural defense of not only slavery but the belief that certain races or nations are inherently and inevitably inferior and less favored by God.

These presumptions are totally adverse and opposite to the teaching of Islam. First of all, Islam teaches that Prophets of God are virtuous, righteous servants of Divine Law. They are mirrors of piety and submit to the will of God. Their character must be above doubt, as they must deliver God's message to other men. Naturally, if the messenger of God is a man of questionable character, many of his fellow men will question the authority of his message.

Noah was a warner of men sent by God, therefore, he could not have been as the Bible reports prone to drunkenness and, God forbid, indecently exposed. If this be true, then the very basis for the claim that God cursed the descendants of Ham to be the servants of other men falls through.

Islam says all men are created equal by God and He favors none. All are given the same chance to grow near to Him and all will be called to account for their actions on earth. The only way to elevate one's self in the eyes of God, according to Islam, is to work for spiritual progress.

The Holy Quran says:

"And know that this Community of yours is one community, and I am your Lord " (23: 53)

The very first chapter of the Quran attests to the oneness of God's creatures as it establishes that Allah is " . . . Lord of all the worlds," therefore, He is equally the God of all mankind.

This is the direct opposite of the Bible verses we have just quoted. The phrase, "Blessed be the Lord God of Shem; and Canaan shall be his servant," differentiates between the two groups of men and even suggests that God is only the God of Shem to the exclusion of Canaan.

Many references are made by certain biblical scholars that Genesis XVI: 1 and 9 where Hagar, the second wife of Patriarch Abraham is addressed by an angel as, "Hagar, Sarah's maid", It is contended that this statement coming from an angel recognizes God's sanction of the master/slave relationship. The Bible goes on to report that when Hagar ran away from her master and an angel found her in the wilderness and the angel asked her, "Whither wilt thou go?" And she said, "I flee from the face of my mistress . . ." And the angel of the Lord said unto her, "Return unto thy mistress, and submit thyself under her hands." (Genesis XVI: 9)

The biblical story explains that Hager was a slave who was given to Abraham as a bed partner by his lawful wife because she (Sarah) was barren. Since the Bible allowed Abraham to have extra-marital relations with a slave, slave owners during the slavery period in America felt no pangs of conscience for their immoral sexual liaisons with black slave women.

Again, the Quran's position is diametrically opposed to that of the Bible. While the Bible could be seen as permissive on this subject of master/slave women relationship; the Quran demands observance of strict moral codes in all human dealings wheather the participants are free or slave. Islam insists on a legal marriage or complete chastity; it does not allow for any extra-marital or pre-marital sexual relationships. Again, it must be maintained that Abraham, a Prophet of God was a moral man who lived within the prescribed laws of God, therefore the Quran says: "Hagar must have been as the Quran teaches, the second wife of Abraham, not just a woman who bore him an illegitimate child."

To suggest the premise that slaves; tho men, were no more than property, slavery advocates quoted Genesis XXIV: 35 and 36. In these verses, Abraham is said to have been given property by God and some of his holdings are listed. His slaves are included in the inventory of his property just as his "camels and asses." The pro-slavery writers took this verse and those that tell of Abraham leaving his slaves as an inheritance to his son, and established the biblical support of chattel slavery. Chattel slavery operated on the basis that slaves were no better than any other piece of property and could be sold, traded, inherited and otherwise used to the master's convenience with no regard for the slave.

Islam refutes the claim that slaves are chattel or property. It argues that servants have the same rights as masters. The Holy Prophet Muhammad did not permit the mistreatment of slaves and prescribed the emancipation of any slave that was beaten or struck by his owner. Slaves were allowed to buy their freedom when the State or court determined they had earned enough for their emancipation. This system, known as Mukatabat, took the power to emancipate from the hands of the owner and placed it in the courts. Under the system of Mukatabat, not only did the individual slave have a right to earn his freedom without his owner's consent, but the State or community at large was required to devote a portion of the public funds toward the liberation of slaves. The Quran says, "Zakat is meant for the poor, the needy and those who collect them, and for those new converts whose hearts are to be conciliated, and for the emancipation of slaves . . ." This is an ordinance for Allah, surely Allah is knowing and wise". (9:60) The Prophet, (peace be on him), also warned that emancipated slaves were to be treated with the same honor and respect that any other man could command.

Referring to the Bible again, Leviticus XXV: 44 - 46, makes the position of the Bible clear on the subject of slavery. It says:

"Thy bond-men and thy bond-maids which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondsmen and bond-maids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, while they begat in your land. And they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession, they shall be your bondsmen forever."

In a letter to the church at Colosse, a city in Asia, Paul commanded that, "Servants obey in all things your masters." It is further stated in Corinthians VII: 17, 20 and 24, "As the Lord has called every one, so let him walk . . . let every man abide in the same calling wherein he is called." This statement from the Bible illustrates that Christianity does not encourage the end of slavery but rather it only advises slaves to be content with their enslavement and obey their masters. The Bible re-emphasizes this in 1 Peter i i: 11, 13, 15, and 18, "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward."

On the subject of slavery and the treatment of slaves Islam makes its position clear. The Holy Prophet, Muhammad, encourages his followers to emancipate their slaves and set a resounding example when he set free all the slaves he acquired from his wife immediately following his marriage.

The Holy Quran outlines the manumission of slaves as an act of great virtue in Sura (chapter) 90, verse 9-17. The Prophet of Islam concentrated his attention on improving the condition of existing slaves and encouraging their gradual emancipation and enacting steps for the permanent abolition of slavery.

The Holy Prophet Muhammad, (peace and blessings of Allah be upon him), demanded that his followers treat their slaves as members of their family. He said:

"Your slaves are your brethren So if any of you happen to have a slave, let him give him the same food that he himself eats. And do not give them such work as is beyond their power to perform, and if you ever happen to give them such work, you should help them in doing it." (Bukhari)

The aim of this teaching of the Prophet, (peace be on him), was that the standard of living and condition of a slave should be tantamount to that of free men and the work given to them should be a type that a free man would not feel disgraced to do. Inferiority and degradation were not to be attached to slavery and slaves were to be viewed as brothers.

The Holy Quran encourages emancipation of slaves by announcing that, "Real virtue lies in this that one should believe in Allah . . . and should spend money out of love for Him, or his kinsmen, orphans, the poor, the wayfarers, and for the emancipation of slaves." (2: 178) Following this Quranic injunction, the Holy Prophet told the believers, "whoever emancipates a Muslim slave, God will grant him deliverance from the fire of Hell, limb for limb. (Bukhari)

It is obvious from the above that the teachings of Islam challenge the idea that slaves are chattel or property. Islam warns owners to treat their slaves with respect and decency and provide for the rest of their family. Also, slaves are given the rights to marry as those who are free. Slave women are protected under the laws of Islam from the illicit advances of their owners. Marriage is prescribed for them as for free women. The Holy Prophet, (peace be on him), used to say: "If any of you have a slave girl, whom he gives a good education and excellent training and then he emancipates her and marries her, he shall have a two-fold reward." (Bukhari)

The position of Islam on the right of one man to enslave another is summarized in this saying of the Prophet:

"There were three classes of men whose prayers (God) would not accept and with whom (God) would make war on the day of Judgement. Firstly, the man who makes a solemn promise in His name and then breaks it; secondly, the man who enslaves a person whom God has made free; and thirdly, the man who exacts work from a labourer and then does not pay him his wages." (Abu Daud, Fath Al-Baree)

Without belaboring the point, it should be clear from the preceding that Islam and Christianity differ greatly in their positions on slavery and the rights of a slave. If an unprejudiced examination is given to the teachings of Islam and Christianity on the subject of slavery, it will be seen that only under Islamic law is emancipation a major concern; the rights of slaves insured by the Quanic law and they are treated as brothers and sisters rather than a property.



EMANCIPATION AND SALVATION

"Some people mistakenly believe that to set up societies and organizations and to open educational institutions is effort enough for promoting religion. To them nothing more is needed to project and sustain faith. They do not understand the meaning and significance of religion. Nor do they seem to realize the ultimate aims and objects of human life and how best to achieve these aims and through what means. Let it be understood, once and for all, that the ultimate purpose of this life is to establish a true and certain relationship with Allah, the kind of relationship which purges us of baser desires and leads unto the fountainhead of all emancipation and salvation."

(The Promise Messiah)



**MEETING OF THE AMIRS OF THE AMERICAN AHMADIYYA JAMAATS
HELD IN WASHINGTON, D.C. IN FEBRUARY, 1976**

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